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INTERESTING INTELLIGENCE FROM INDIA.

Extract of a Letter from the Rev. Dr. William Carey,
dated at Calcutta, Jan. 20, 1807, to the Rev. Dr.
Staughton, of Philadelphia.

My Dear Brother,

BY the return of Mr. M'Farlane, I take the opportunity of sending a few hasty lines, to inform you of the changes which have taken place since I wrote you last.

Through a severe affliction brother Biss has been obliged to leave his station here and return to Europe. I hope that the Lord, who knows the wants of all his churches, will eventually overrule this very afflictive providence for the good of his church, and for the furtherance of the gospel. He will probably arrive in America before this reaches you. If he be still with you, give my, and all our brethren and sisters' love to him and sister Biss.*

When captain Wickes was here we were directed to plan a mission to the Burman empire. I expected to have been able to say, that our brethren are gone thither; but the ship is delayed a day or two for a pilot. They came down this evening, thinking to go on board to-morrow. I believe they will go the next day. May the Lord send prosperity!

When captain Wickes was with us he attended a meeting, which was held at a place (formerly an idol temple) belonging

* Mr. Biss died on his passage to America, about four weeks after his embarkation from Serampore; leaving a widow and four children, who are now in Philadelphia, and to whom, we doubt not, all that attention will be paid, which their situation requires. It is said, that Mrs. Biss contemplates a return to India.

[*As. Mag.*]

to the Rev. Mr. Brown, first chaplain of the presidency, on account of a pious clergyman being dismissed to his station. In that same place we this day met, and commended our brethren Chater and Mardon to God, for the work to which they are called. Little did the builder of that edifice think to what purpose it would be appropriated. From thence have seven ministers of the gospel been dismissed to their various stations within a few months; and in these services churchmen, independents and baptists, have united as brethren in the most cordial manner: I think with a cordiality unknown in England. Two baptists, two independents, and three churchmen, have been from thence sent to their work.

This day we heard a long letter from a minister, who has lately gone to visit the Christian churches and the Jews in the south. He has found much real Christianity among some in those parts, and has just visited a number of Syrian Christian churches hid among the mountains of Malabar, which, it is supposed, were planted in the fourth century. These Christians have never seen a printed Bible, but have the Syriac Bible in manuscript. Some of their manuscripts are very ancient. Some of them did not know that there were any other Christians in the world besides themselves and the Roman Catholics at Goa, whom they abhor, having been severely persecuted by them. Some of the bishops talked about the necessity of the religion of the heart, and I should hope the fear of God is among them.

An order was sent out from the court of directors to new model the college of Fort William,* and to make very great reduc-

* The college of Fort William, in Bengal, was instituted in 1800, upon a suggestion by the marquis of Wellesley. It met with great opposition at first, but this was overcome by the cogent reasons urged in favour of the establishment, from which important advantages were expected. Suitable instructors are employed in teaching the languages of the country, with others adapted to be useful in India. Nor is English composition neglected; but, together with the study of oriental dialects, proper attention is paid to the language of the mother country, to the sciences, arts, and improvements of Europe. The meritorious student is rewarded by a degree of honour, which the college confers; by the attention of those in power, by promotion, &c. "Knowing, as I do," says Mr. Carey, "the natives of this country, and hearing, as I do, their daily observations on our government, character and principles, I am warranted to say, that the institution of this college was wanting to complete the happiness of the natives under our dominion; for this institution will break down that barrier, (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effects. Were the institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the gradual civilization of our own country, will advance in progression for ages to come." The gospels and New Testament, translated into several languages of the east, have been printed in this college.—*Literary Panorama.*

tions in the expenses. In the old state I was teacher of Bengalee, Sangskrit and Mahratta, with a salary of five hundred rupees per month. Last week I received a letter from government acquainting me that I was appointed, by the governor general in council, professor of the Bengalee, and Sangskrit languages, with a salary of one thousand rupees per month, or one hundred twenty five pounds sterling. Thus the earth helpeth the woman. This will enable us to do something more for our Lord.*

Remarks respecting the Christians found in Malabar, mentioned in the foregoing letter.

The information given in this letter is very interesting. We cannot but hope that Providence has separated these Christians from the rest of the Christian world, for the purpose of making them unsuspected depositaries of important truth; that from the mountains of Malabar new light may arise for the confirmation of Christian faith; that manuscripts will be discovered, which will afford additional proof of the uncorrupted preservation of the Scriptures, and assist in settling disputed passages of the sacred text. Among a people so long secluded in mountains, sufficient traces we hope may be found of ancient usages and modes of thinking to remove the obscurity in which some parts of the New Testament are yet involved. Perhaps not only the sacred writings, but other valuable works of antiquity may be found on this retired spot. We are also anxious to know what views these Christians entertain of the leading doctrines of the gospel. But the letter is not particular enough to gratify the curiosity which it excite. We are not informed of the evidence on which it is supposed, that these churches were planted in Malabar in the fourth century. It is probable that they have some traditions respecting their origin; and their religious customs may help to fix the time when they were separated from the great body of Eastern Christians. It is well known that in the beginning of the fourth century, Christians were cruelly persecuted in the Eastern part of the Roman empire, under Diocletian and Galerius. This event may have driven these churches into the interior of India.

* The missionaries disinterestedly resolved to devote nothing to private use. With what remains of their income, after defraying their necessary expenses, they form a common fund, which is appropriated to promote the object of their mission. We were well informed, in September, 1804, that not less than 13,000*l.* sterling had then been expended; whereof only 5,740*l.* 17*s.* 7*d.* had been received from England in money, goods, &c. So that, besides devoting themselves to the work, their pecuniary contributions to its support have been remarkably liberal. [*As. Mag.*]

We learn from ecclesiastical historians, that the Nestorians, a numerous sect of Christians, which arose in the fifth century, and which in two centuries overspread the countries of the East, introduced Christianity very early into India; and to this day, many Nestorians, or, as they are commonly called, Christians of St. Thomas, are found in Malabar. It may be supposed by some, that the churches mentioned in the letter are of this sect, especially as the Nestorians, "have been severely persecuted by the Catholics at Goa." But it is presumed, that our informant, who visited the other churches in Malabar, and who must have known the very obvious peculiarities of the Nestorians, could not have been deceived on this point. If no traces of the Nestorian controversy should be found in these churches, this will be an argument of their great antiquity, since the Nestorians after the fifth century filled the countries nearest to India, and penetrated India itself.

It is hoped that the missionaries in India will feel interested in obtaining all possible information respecting these Christians. They will naturally direct their first attention to the manuscripts of the Syriac Bible in their possession. It is well known that the Old Syriac holds the highest rank among the versions of Scripture. Biblical criticism will receive great assistance by a discovery of the state of this version in the fourth century.

Perhaps further inquiry will disappoint the hopes we have here expressed. But let it be observed, that we have expressed not our *belief*, but only our *hopes*; and where the heart is interested, how natural is it to indulge in hope! *Panoplist.*

A brief Sketch of the late Revival of Religion in Suffield, Connecticut, being an Extract of a Letter from a Gentleman in that Place, to the Editor, dated Suffield, June 24, 1807.

Dear Sir,

FORASMUCH as many have taken in hand of late, to set forth the marvellous work of God in many parts of the world, it seemed good to me also, having had some knowledge of the glorious displays of his grace in this town, of late, to give you some information of the rise and progress of the awakening here.

Previous to the work, for several years we had experienced a very low, dark, discouraging season. Our youth, which are numerous, were growing up in vanity and pride; many of our young men embracing the fashionable errors of the day. Indeed the prospect was exceedingly gloomy, until the summer of 1804. Then our aged elder, John Hastings, seemed more

than usual engaged to warn poor sinners of their awfully dangerous condition ; frequently delivering a kind of farewell address to his hearers, and taking them to record, that he was *pure from the blood of all men* ; exhorting poor sinners, in the most solemn manner, to flee from the wrath to come ; and calling on Christian professors to arise and shine as lights in the midst of a gainsaying and wicked world. This continued for some months without any visible effect.

In the mean time, a few faithful Christians in the eastern part of the town, about 5 miles from the Baptist meeting house, had it in their hearts, as a matter of convenience, to set up and maintain a meeting on the Sabbath, in a school house ; having previously obtained liberty of the district in which most of them lived. A number, (who were considered as rather indifferent about religion in any form, although they were civil people in other respects) concluded to join with them on the Sabbath, and assist in contributing to the support of those who should be obtained to preach to them. They invited elder Stephen Shepard, and brother Utley, (who has since been ordained) to improve, alternately, every other Sabbath. Both appeared to be much engaged in preaching. But what seemed more encouraging, the Christians in that part of the town were greatly quickened and stirred up in their minds, to plead with God in prayer for the outpouring of his Holy Spirit. They frequently manifested a longing desire for the salvation of poor perishing sinners : and I believe it would not be improper to add, that an inquiry upon religious subjects seemed to pervade the minds of people in general.

The last Sabbath in December, a young married woman came forward, and related the exercises of her mind, giving an account of the reasons of her hope, which she had obtained some years before, and was baptized. In cutting the ice for that purpose, a young man (who had hitherto despised religious people, and who had fled from his father's house in Vermont, on account of his pious mother's frequent admonitions) was struck with a solemn sense of death and the grave, which the present scene so much resembled. Before the next morning his distress for his poor soul was very great. The remainder of that night and part of the next day, was spent, by a number of Christians collected together, in religious conversation, and solemn prayer to God for the poor man. And so boundless is the mercy and grace of God, that before night he obtained a comfortable hope, and gave evidence of a work of grace wrought on his heart. To see so bold an opposer turned about, seemed to shock all around ; and many were constrained to own, that this must be the Lord's doings.

In four weeks from the abovementioned instance of baptism, a young man, who had been a backslider, came forward and made a confession, and gave the reasons of his hope to general satis-

faction, and was baptized. In three weeks more, the young man first mentioned, with three others, were received upon a profession of faith, and baptized. Old professors seemed now to take new courage; for while backsliders were confessing, sinners were wondering and inquiring what these things meant.

This good work spread into different parts of the town. Meetings were frequent, yet our assemblies were crowded, and very solemn. An importunate inquiry pervaded the minds of many, to know what they must do to be saved. By the middle of April, almost the whole town was more or less affected with a sense of their need of being interested in what they were willing to acknowledge to be the work of God.

It will be necessary to observe, that our aged and beloved elder, who had before been so much engaged, about the beginning of the work was taken ill, and unable for some time to preach; and, to human appearance, was about to be offered, and the time of his departure was thought to be at hand. He remained in a feeble state of health during most of the winter; but strong in faith, giving glory to God. In this state of things, the church and society, upon his request, applied to, and obtained elder Daniel Wildman to assist one half of the time; whose labours, in connexion with our aged elder and others, were abundantly blessed: Visiting elders from different places constantly calling upon us, and none seemed to be sent in vain.

Early in the spring, numbers came forward in the precious ordinance of baptism. From 3, 6, 10, and up to 19, we have seen at the water side, putting on the Lord Jesus Christ. Having been planted together in the likeness of his death, they really seem to walk in newness of life. Among those, that have been wrought upon, are some of almost all ages, from nine up to seventy years. A number of precious youths are among our professors; and some of the first families and characters are become our loving and humble brethren and sisters. Our happy situation is better conceived of, than it is in my power to express. The aboundings of grace, over the aboundings of sin, have been so manifest in this work, that it seemed for a time, as if all iniquity must stop her mouth. All the instances of conversion are worthy of notice; but I must content myself with giving two or three. One a man of about 40 years of age, notorious for his infidelity, and whose uniform practice, at every public place, was to trample under foot the precious name of the Son of God; so much so, that the feelings of the pious heart were frequently wounded by his blasphemous buffoonery. This man, (marvellous to tell) we trust, has been made to bow to Him, whom he once despised, and to own him, by a public profession, to be both Lord and King. He has also been constrained to go to almost, or quite every public house in this town, and call the family into the room where he had blasphemed that worthy name, and confess him as his

only hope. At the same time he would warn them in the most solemn and inviting manner to embrace the Lord Jesus Christ, as one altogether lovely. In his exhortation he endeavoured to exalt and magnify the doctrines of free, rich, sovereign grace; and often did it in such a manner, as I trust affected the hearts of many poor sinners, and was a mean of much good. He not only speaks, but lives the religion he once attempted to destroy. May we not adopt the language of the apostle and say, *where sin abounded, grace does much more abound*. This, and several instances of a like nature, have given a severe shock even to infidelity itself.

Another instance, is of a little girl about 9 years of age, who, in relating her experience, manifested uncommonly clear ideas of the depravity of the human heart, her great opposition to God by nature, &c. frequently expressing her amazement, that so great a sinner, as she termed herself, should be spared, after living so long in sin, even until she was almost 10 years old! She manifested, at a particular time, such sorrow of heart, and sincere repentance for sin against such a holy and good God, as she expressed herself, that it was very affecting to a large concourse of people. She was asked, if she thought it would be just in God to send her to hell now, when she had repented of her sins, and was so sorry for her past life. O yes, said she; but said, she hoped he would not send her where she should sin against him; for he was so good she could not help loving him. She said she had told her mates often how lovely Jesus was, but they could not see it, and she wondered at it. Other instances might be mentioned, but I must forbear, lest I swell my narrative too large for publication.

One thing more I must say, the work has been remarkable for its regularity. Little or none of that enthusiasm has appeared, which is so common in religious awakenings. Those under conviction appeared all solemn as the grave, no crying out in public assemblies, or extraordinary agitation of body; but a deep and lively sense of the odious nature of sin, as against a holy God, and the great need of being interested in the merits and mediation of Jesus Christ. The great doctrine of total moral depravity, the lost, helpless, and undone condition of poor sinners, their enmity of heart to God and his holy law, the doctrine of efficacious and irresistible grace, in melting down their hard and stubborn hearts, were never more clearly preached, than in the experiences of our new converts. Indeed, the whole work was calculated to hide pride from man, and to exalt the grace of God.

The preachers, whose labours God was pleased to bless, were remarkably clear in holding up to view the character of God, his holy law, the helpless, guilty state of the impenitent sinner, and the gospel plan of recovery by Jesus Christ. I have trembled and rejoiced many times, to hear the thunders of the law

against the impenitent, and the gospel proclaiming peace in the same sermon.

This good work has spread into West Springfield, Granby, Westfield, and many other places. Under elder Wightman's ministry a number have been added, by baptism, to that church. Also in Southwalk a new Baptist church has lately been constituted, consisting of upwards of 20 members. They have preaching half of the time with them, and their prospects are favourable. Also in Granby the Lord has been doing a glorious work. A Baptist church has lately been constituted there, consisting of a goodly number. They have lately built them a convenient house for divine worship, and formed a respectable society. In Westfield, also, another church has lately been constituted, consisting of about 20 members, where Mr. Hamlington formerly preached. Several, since the constitution of the church, have been baptized, and added to them. Their affairs also look promising. In Enfield, east of us, they have procured elder Atwell to administer to a small Baptist church that was formerly there, and the remains of an old strict Congregational church, so called. He has a large assembly, and his labours have been blessed. A small number have lately embraced gospel baptism, and have been added to them; and an inquiring mind seems to have taken place among them. The scattered stones seem to be gathering from among the rubbish. In Hartland we understand the Lord is pouring out his blessed Spirit, and a number have been hopefully wrought upon; also in several towns in the western parts of this state. The particulars we have not yet heard; but numbers are baptized almost every Sabbath in those places.

By the statement above, respecting the beginning of the reformation in this town, you will see the propriety of a second church being formed. A council was called May 22, 1805, in the east part of the town, and a new church constituted in fellowship with the first, consisting of 17 members. They have since increased to more than 40. They have constant preaching with them, and the ordinances regularly administered. They are in good harmony, dwelling in love amongst themselves, maintaining a regular Christian walk and discipline. To the first Baptist church in this town, under the pastoral care of elder Hastings, since the awakening began, there have been added 79; 110 have been baptized in this place since the late revival; among whom are a large number of substantial brethren and sisters. We have laid the foundation for an elegant meeting house in the centre of the town, 60 by 42; and trust, in time, we shall have it finished. Our brethren and friends feel determined to proceed. They are pretty numerous and wealthy. May Zion's King crown the work with his blessing, and all the glory shall be to his great name. Amen.

Extract of a Letter from the Rev. S. Goodale, dated
Bristol, Ontario County, N. Y. July 20, 1807.

To the Editor of the Mass. Bap. Miss. Mag.

Dear Brother,

ALTHOUGH unknown to you, I take the liberty of communicating to you a brief account of the revival of religion amongst us. In the summer of 1805, a small number of Baptist brethren in this town, mostly members of a Baptist church in Broomfield, united together as a church; and in September received the fellowship of a number of churches in this county, as a sister church in regular standing.

In August, this year, there appeared an uncommon engagedness on the minds of our brethren. Many were much engaged in the duty of prayer. The Divine Presence was so manifest, that it often seemed, in our covenant meetings, that we prayed to, spake of, and praised a *present* God. Our evening meetings soon increased, and were attended with evident tokens of divine power. In September a number of persons, who had lived in a backslidden state, came forward, confessed their faults, and were baptised. The effect was, the hearts of God's people were comforted and encouraged, and sinners were alarmed. Our assemblies became more crowded. Solemnity sat on every countenance; many appeared to be very seriously impressed, and to inquire in earnest, what they must do to be saved!

In October several persons appeared to be savingly converted. At this time the work became more general, and soon spread into the adjacent part of Pittstown, where religion appeared almost as great a novelty, (at least to many) as it did at Athens. But soon they deserted their ball room; and instead of cursing and bitterness, one might find them in the fields or woods imploring mercy of the Son of David. The public inn was soon opened for a place of public worship, and the family shared in the blessed work. I have preached seven or eight sermons in a week in different parts, where the people seemed to hear as for their lives. In about thirteen months there were one hundred and ten persons united to the church. I have baptized more or less, almost every week. People of almost all ages and descriptions have shared in the good work. I baptised one person about nine years of age, and one above seventy. It has been truly affecting, and very convincing, to see those who have treated this humble way with ridicule and contempt, willingly descend, and joyfully rise from the watery grave; and in the midst of snow and ice calmly express the soul satisfaction they enjoyed in obedience. Many of the subjects of this work have dated their first awakenings from our baptising seasons. Several *deists* and

universalists have renounced their infidelity and delusion, and acknowledged heaven and hell to be solemn realities. They have been made to trust in that *grace that reigns through righteousness unto eternal life.*

Thus has the Lord made this wilderness to become vocal with his praise. May his great name have all the glory. There are several persons, who have not as yet made a public profession of religion, who are believed to have met with a change of heart. The subjects of this work, in general, have appeared to have an affecting sense of the awful depravity of their hearts, the infinite purity and holiness of the divine character, and the absolute necessity of Christ's righteousness to justify them. A girl of about 12 years of age expressed herself thus: "God, (said she) appeared to me so holy and glorious, that it seemed to me he could not save such a poor miserable sinner as I was, and I knew I could not be happy in his presence." On being asked if she should not be afraid to go to heaven where God reigned in such dreadful majesty, and filled the place with his holy presence, she answered, "No Sir, that is the reason I want to go to heaven, I love that glory now, if I am not deceived." O may God prosper his begun goodness, and keep us from turning again to folly.

Yours in the best of bonds.

P. S. This church is a member of the Cayuga association, which consists of between thirty and forty churches. Although God has wonderfully blessed this Western land, yet many of our new settlements are in a very destitute situation. There is no minister of our denomination within about twenty miles of this place, excepting myself; and none to the West or South that I know of; and but one or two settled near us of any order. I have made some little excursions to the Southwest, towards the head of Genesee river. I find people very anxious to hear the precious word. It is trying to one's feelings to visit these new settlements and see the people so desirous of hearing the word, and none to dispense it to them. O may the Lord of the harvest send forth labourers into his harvest. Brethren, pray for us.

S. G.



Extract of a Letter from the Rev. Mr. Willcox, to the Editor, dated Colchester, April 10th, 1807.

Reverend Sir,

ALTHOUGH my personal acquaintance with you is small, yet presuming that the information of religious revivals will be pleasing to all the friends of Zion, I am willing to contribute my mite to the general stock.

The church with which I labour, (being the second in this town of the Baptist persuasion) has been, for a number of years past, labouring under peculiar trials on account of parting with a former minister ; and my own exercises have not been less severe. We have been companions in tribulation, if in nothing else ; and most of the time, like Gideon's men, *faint, yet pursuing*. However, in our lowest time, I obtained a firm belief, that God would *send the rod of his strength out of Zion, and make his people willing in the day of his power* : and of these stones raise up children unto Abraham. In the spring of last year, the Presbyterian Society in this parish, having no settled minister, requested, that I would occupy their meeting house half the time ; which was readily complied with. In this way the whole parish was accommodated. Our assemblies became large, and an increasing solemn attention to the word. But alas ! though I could reach their ears, I could not their hearts. Sometimes I was led to address them in the language of the prophet, if you will not believe, *my soul shall weep for you in secret places*.

About the middle of June, the work began. A promising young man came forward, and declared what God had done for his soul. This was very affecting to the assembly, and animating to the saints. I returned home in the evening, (having been this Sabbath to visit a destitute society) and O how was my soul animated to meet a circle of young people at my house. These came with wounded spirits to tell me their distress of soul, to ask what they must do to be saved, and to request prayers. This practice has continued through the summer ; and blessed be God the work did not terminate with the summer, but has regularly continued through the winter, the severest part of which has not prevented us from attending to the precious work of baptizing.

This good work still continues ; 44 have been added to the church, and a number more are inquiring the way to Zion, with their faces thitherward. Some of almost every age and class have been taken. Some universalists and rigid deists, who a few months ago would treat religion with contempt, make a jest of the Bible, and even question the existence of a God, have been arrested by divine power, and made to adopt the Publican's prayer, " God be merciful to me a sinner." A number of the foregoing description have forsaken their delusions, and given good evidence, that they have passed from death to life. Gainsayers have been astonished, and made to confess, that God is in Zion of a truth. This work has been different, in some respects, from former reformations in this place, which had generally been attended with great noise and outcrying. But in the present, we have had neither wind, fire, nor earthquake. Persons arrested by this divine power have appeared exceedingly solemn. Their long neglected Bibles were now diligently searched, and the house of prayer much frequented, besides be-

ing often on their knees in secret. No outcrying has been heard in public since the work began.

Another circumstance deserves notice. A very considerable number of young men and women, when fully convinced of their ruined state without the special grace of God, have addressed their mates when assembled to this effect:—"My fellow youth, I dare not go any further with you in sin, it is a road that leads to death. I now invite you to set out with me to seek an interest in Jesus; if not, I must bid you adieu." These remarks have generally been very affecting. Although the shower has not been so great on us, as on some of the adjacent societies, yet the Lord hath done great things for us whereof we are glad.

May the peaceful empire of Emanuel be as extensive as the light of the firmament, and converts numerous as the drops of the morning dew! Dear Sir, at all times, when you obtain audience at the court of heaven, remember us. Yours in the best bonds.

A. W.



REVIVAL OF RELIGION IN VERMONT.

Extract of a Letter from the Rev. Stephen Choate, to the Editor, dated Wardsboro', April 7, 1807.

Dear Brother in the Lord,

FROM a desire to promote the divine glory, and the good of souls, I have thought fit to make a statement to you of the late work of God in this vicinity. Though God is infinitely glorious in his own nature, and it is impossible there should be any addition to the essential glory of his character, or diminution of it, yet we may be instrumental of spreading the knowledge of his glorious works further, and making it more public among his creatures.

During about two years and a half past, the showers of divine grace have been falling on this part of the Lord's heritage. The towns, which have shared in the work of which I mention, are Stratton, Wilmington, Winhall, Windham, and Wardsborough, and some mercy drops have also fallen on Jamaica, and Acton.

The work began in Stratton, adjoining Wardsborough, in which place there is no Baptist church, though there is now a goodly number of Baptist professors in the town, who belong to Wardsborough church; but at that time there was but a few. The work began by a brother's coming forward in the ordinance of baptism. This brother was brought into liberty several years before, but never obtained strength to come out till then. The preaching on this occasion, and the administration of the ordinance of baptism, were the means of awakening two persons

more, a man and his wife. The man, in a particular manner, came to the meeting, greatly hardened in sin, with a design to gratify his carnal mind, and to make sport of the solemn ordinance there to be administered. But Oh the stupendous goodness of God! the same Jesus, who met a persecuting Saul, arrested these persons by his grace. The man received some impressions on his mind from the preaching, but especially when they came to the water, the arrows of conviction reached their hearts, so that the woman was scarcely able to return from the water without help. From this the work began, and continued for several months, in one part of the town; ten were added to the Baptist church, and some to the Congregational. The next spring the work began in Wilmington, and was powerful through the town. The particulars respecting the reformation in this place, I cannot correctly state, but in the time of the revival, I visited them, and preached a number of times, and baptized some. There was then no Baptist church in that place, but a few lived in the town, who were members of Somerset church, and those who were baptized joined that church; and on the first of September last, I assisted in constituting these brethren at Wilmington, into a separate church, which consisted of forty-two members; and also, in ordaining two deacons. May the Lord continue to bless them, and in his own time, give them an under shepherd to go in and out before them. Large additions were made also, to the Congregational church, in this place.

In the course of the last year, there has been some revival in Winhall. A small number of brethren resided there, who belonged to different churches, but no Baptist church in the place. I visited them little more than a year ago, and preached with them, and advised them to meet together statedly, and keep up the public worship of God; they accordingly did so, and I think it was attended with a blessing; for the Lord has sent his Spirit and converted a number of souls among them. I have since visited them a number of times, and have baptized ten persons, who joined Jamaica church.

Not long after the work began in Winhall, it spread in a part of Jamaica, and Windham adjoining, in a most glorious manner; almost every house in the neighbourhood where the reformation spread, shared in it; and sinners, who appeared when the work began, like undaunted enemies to God, and the work of his grace, openly ridiculing, and despising religion, were made to bow to the sceptre of King Jesus. The work was principally in Windham, where there was no Baptist church, only a small number of brethren who belonged to Jamaica church. On the 5th of September last, I preached with them, and baptized. A large collection of people assembled, and the opportunity was solemn and agreeable. After sermon, ten persons came forward and related the work of grace on their hearts, who received our fellowship. The day being far spent (though the meeting began at an early

hour) we repaired to the water, about half a mile in the edge of the woods ; a most beautiful and convenient place, both for baptizing, and for spectators to see, which brought fresh to our minds the ministration of John, who baptized in the wilderness of Judea. Here the ordinance was attended to with great solemnity. Ten persons were buried with Christ in baptism, in the presence of a large assembly, some of whom were in tears. After the ordinance was administered, brother Baker, a candidate for the ministry, being present, gave a word of exhortation, and then we returned from the water. A meeting being appointed for evening, the people again collected at candle lighting, and brother Baker preached. After sermon, considerable time was spent in exhortation and prayer, and four persons more related their experience, and requested baptism ; accordingly, we agreed to repair to the water again the next morning. This evening, I conclude, will never be forgotten by some who were present, for a more visible display of God's power on the minds of people, I think I never saw. Saturday morning, Sept. 6, about thirty people met at the place appointed, and when we had united in prayer to God, we proceeded to the water ; where, after making some remarks, and addressing the throne of grace, I baptized the four persons, who related their experience the evening before. God's presence was evidently with us in a very special manner ; saints rejoiced, and sinners appeared solemn.

On the 10th of Oct. at the request of the brethren, I visited them again, in order to preach and baptize ; but brother Chamberlain providentially being present, preached. We then proceeded to the examination of candidates for baptism, one of whom in the beginning of the revival was greatly opposed to the work. He concluded that himself, and two of his neighbours, who were in the belief of universal salvation, should be able to withstand the grace of God ; but it pleased the Lord, whose counsels are not with men, to send the Holy Spirit and convert his two neighbours, which in some degree shocked his feelings ; but he thought, notwithstanding, he should have his wife to bear him company in that course, which he afterwards found to his great surprise was leading him down to the chambers of despair. Shortly after this the Lord came still nearer, and converted his wife to the knowledge of the truth ; but he, remaining hardened in sin, thinking he did not care, for he could stand it out alone. But not long after, from some motive or other he was induced to go to an evening conference, but when he returned he seemed to be dissatisfied with himself, and out of humour to think he had been ; signifying he should not go again, and told his wife and her sister, who was a religious character, to go to bed and sleep till sunrise, for he meant to himself. They all retired to their lodgings, and his companion soon went to sleep, but he could not go to sleep as he expected. At length God, who is rich in mercy, opened to his

view his awful situation, and set his sins in order before him. Such were his apprehensions of future misery, that both soul and body seemed to be affected, for he was filled with trembling. He concluded he was dying, and should shortly sink into the regions of wo. He awoke his wife, and desired her to rise and pray for his soul, which she did ; and at his request, her sister did likewise. A brother of his, who lived near, was sent for, and the most of the night was spent in prayer and conversation on religion ; and so violent were the exercises of his mind, and so affected his body, that he was for a while, unable to arise from his bed. Before morning he received some relief to his mind. The next day he went about his labour as usual, feeling a degree of calmness, but no real manifestation of his adoption. In the afternoon he felt a strong desire to see some Christian person, that he might converse on divine things ; one of his neighbours in particular, who was a brother of the Baptist church, seemed to be most on his mind ; and he had an idea, that if he should go towards his house, he should meet him at a certain place on the road. And such were his impressions of mind, that he left his work and went. What rendered the whole more singular, was, the brother before mentioned, about the same time, being at his labour, felt his mind strongly impressed to go toward the place where this young convert expected to meet him, though neither of them had any knowledge of each other's feelings. He however thought it would be a simple thing to set out to go he knew not where, nor for what, and concluded he would not ; but such were his exercises of mind, that he could not work, and at length set out and went as far as his own house. Just at this time his father came in, and desired him to go and assist one of his neighbours in a piece of work in which he himself had engaged to help him ; but not being well, felt unable to go ; but observed, if his son could not go, he must. The son refused (though he felt sorry for his father, and had no particular reason to give why he could not) and so went on, thinking to go to some of his neighbours, though he knew not what he was going for. The young convert, before mentioned, went on till he came in sight of this brother's house, and nearly to the place where he thought he should meet him ; but not seeing any body, he began to sink in his mind, and to conclude all was a deception, (for the ground was so situated, as at that time it hid them from each other) but shortly, to his great joy, the brother appeared in view, whom he met, took him by the hand, and leading him to a place where they could sit down, made known to him the feelings of his heart ; and a happy meeting it was to them both ; and proved a special mean of comfort to this new born soul. When the candidate had related his experience, the brother just mentioned rose and told publicly what I have now written respecting his own exercises, and his going to meet this man as abovementioned.

Having heard 8 persons relate what God had done for their souls, and given them our fellowship as Christians, the day was so far spent, there was not time to wait on the rest, who wished to relate ; we therefore concluded to hear them in the evening. We then repaired to the water, and baptized four ; and in the evening met again, and heard the experience of three more, of whom we gained satisfaction. On the morning following, we again resorted to the water, and I baptized seven. And on the 12th of January last, I assisted in forming these brethren into a church, in Windham, which consisted of 43 members, most of which made a profession in this reformation. Oh may the great Shepherd gather these lambs in his arms, and carry them in his bosom through this world of temptation, in this critical day, when not only earth is shaking, but heaven also.

During the revival in these places, I frequently visited them and preached, and baptised, as there was no administrator of our order nearer, and many of the opportunities were peculiarly agreeable ; but in the former part of the reformation, when I was abroad and saw the work of God, the thoughts of the dear people with whom I laboured statedly in Wardsborough, wrought up every tender feeling of my soul. The church having long been like the bush in the midst of the fire, and sinners become awfully stupid, apparently, neither fearing the vengeance, nor at all moved by the longsuffering of a God. I often unbosomed my trials, and earnestly solicited the prayers of brethren of sister churches, for this people ; and I trust by times, was enabled to pour out the desires of my own soul to God for them. From the fore part of the last summer, my desires increased for the descent of the Holy Spirit. My pillow, and the closset were witnesses to my tears ; nor was I alone in this exercise, for a spirit of prayer began to prevail pretty generally among Christians in this place. Towards the latter part of summer, and beginning of September, there began to be some visible appearance of a work of God among sinners in different parts of the town, nearly at the same time.

The work was principally among the youth, and the first that a sovereign God saw fit to bring forth as a trophy of victorious grace, in our society, was a young woman who was one of the leaders in vanity. The work of the law was short, and in a few days, as I trust, her soul was brought into the liberty of the gospel, and her tongue loosed to utter the praises of redeeming grace. Of the inexpressible joy that my soul felt at this first dawning of day, which I so long ardently desired, it would be difficult for me to give you but a faint description. But it pleased the Lord, for certain holy and wise purposes, to call her shortly to pass through great and singular trials, so that she might with propriety adopt the language of the poet and say,

——— “ He made me feel
The hidden evils of my heart ;
And let the angry pow'rs of hell
Assault my soul in ev'ry part.”

Such was the discovery she had of indwelling sin, that she gave up all the hope she had obtained ; sometimes concluding she had committed the unpardonable sin, and was nearly in despair. Her trials continued a number of weeks, during which time, though she considered herself to be an enemy to God, she appeared to possess a regard for the cause of religion ; and would at times, and particularly at religious conferences, appear in a measure to forget her own distress, and seem to rejoice in the Lord ; though neither at the time of her trials, nor after her deliverance, could she believe her former hope was any other than that of the hypocrite. But as the apostle observes, Heb. xii. 11. “ No chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” At length, by degrees, the clouds dispersed, and the quickening rays of the Sun of Righteousness broke in upon her soul, which caused greater happiness than she enjoyed at the first ; and the next Lord's day she came forward in the ordinance of baptism, and joined the church.

Immediately after this work began, conferences were set up in different parts of the town, so that there was at least one, on nearly every day, or evening in the week. The work was powerful, but short ; a number of children, both in Wardsboro' and Stratton, were hopefully converted to the knowledge of the truth ; and those who were once pleased with vanity, and who met together in the service of sin, now esteemed it their highest privilege to run together with older Christians, and often by themselves to pray and praise the Lord ; so that I can truly say, with those who beheld the miracle of the man healed of the palsy, I “ never saw it on this fashion.”

I have several times attended with the children, at their conferences, which were carried on with regularity, and I think, as solemn meetings as almost I ever saw ; and I have heard the same observed by a number of other brethren, who have occasionally met with them. O what a change grace makes in the heart where it is implanted !

Since the reformation began, we have had 23 added to the church ; 11 of whom are under 16 years of age, and one, but about nine. There has also been some addition made to the congregational church in this place ; and there are a number more in both societies, who have not made a public profession, who we hope have experienced the grace of God : but we have our fears, that the work is now nearly over : nevertheless, let God's name be praised for what he has already done in this, and the adjacent

towns. Within a little more than one year, I have baptized about eighty persons in this vicinity ; seven of whom were members of Pædobaptist churches, and one of them about seventy years of age. A large number more have been baptized within the same time, in these towns, by other administrators of our denomination. May the Lord carry on his glorious work through the world, until sinners shall universally bow to his sceptre, and Christians, leaving their traditions, embrace the ordinances as Christ delivered them to the saints. But having already written more than I proposed, I must conclude, by subscribing myself
Yours, &c. in gospel bonds.



Extract of a Letter from the Rev. Mr. Haynes, dated
Middletown, Vt. March 23, 1807.

Very dear Brother,

YOU probably recollect the young *stripling* (brother R.) whom you saw at elder Kendrick's. He was ordained on the first Lord's day of November last, to the pastoral care of the church in Grenville. This church has a handsome, good meeting house. Since his ordination the Lord has wrought a great work among his people. I visited them last week, at which brother Rowley informed me, that he had baptized 83 since the commencement of the work. A number more were expected soon to come forward.

The work has also spread into Westfield, and they are thronging the banks of Jordan there. The number added to the Lord in that place, I cannot recollect. This is the Lord's doing, and marvellous in our eyes, and causes our souls to rejoice. O that God would spread his work far and wide. We hope hereafter to be able to give you a more particular account of this work.



A DREAM.

ON a summer's evening, as Corylus was looking on the descending sun, he was led to reflect on the termination of his own life :—"O ! that I could sink into my grave with the same composure as the light of the world has left my country !" He sat down and reclined his head on his hands ; fatigued by the labours of the day, he fell asleep, and dreamed that he met with his deceased brother in his father's house, who announced to him his speedy departure from time to eternity. "I have obtained," said he, "permission from God to make your bed in

your sickness,—to assuage the anguish of death,—to lead you through the dark valley, and introduce you into the presence of God: for I have often heard you say, there is no one returned to tell the sad tale,—what dying is." Corylus then asked his brother what dying was. "I am not authorized to say," he replied, "what it is; but I am commissioned to be your guide and comfort in your affliction. Remember that I am your brother; you never doubted my affection towards you; I remain the same; have full power from God to minister to you every possible comfort that wisdom can dictate, or kindness perform: I have suffered,—and can, therefore, sympathize; I have died,—and know what dying means." Corylus was comforted; he waited for the summons; but, looking round on his family, his affections were wounded, and the tumult of his heart awoke him from his slumbers. He arose, and wished his dream realized; when, putting his hand into his pocket, and taking out his Bible, he read, "For both he that sanctifieth, and they that are sanctified, are all one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Yes, he said, my brother has died indeed, and is alive again. I have trusted in the merits of his cross; I have hoped in the prevalence of his intercession; and I will rely on the veracity of his promises, and the perpetuity of his affection. Who can separate me from the love of Christ?—not even death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," &c. [Ev. Mag.]

Extract of a Letter from the Rev. Mr. Chipman, to his
Friend in Boston, dated Annapolis, July 9, 1807.

Very dear Brother,

DID I not believe you were one who loves the blessed Jesus and his precious cause, I should be afraid of wearying you with my scrawls: But having that confidence, I venture to continue them, although I should get no answer.

I am ready to account myself the least of all saints, and if possible, still less as a minister of Christ. But by the grace of God, I am what I am.

God is doing great things for us in this part of his vineyard. Last month our association was held in this place, and God was with us of a truth. I seldom ever saw a more delightful season. From Saturday until Wednesday evening we were engaged in public worship, and business of the association. The ministers were exceedingly assisted. God's dear people were comforted, sinners alarmed, and the enemies of religion obliged to acknow-

ledge, that God was with us of a truth. One person obtained freedom from the bondage of Satan, and several weak and trembling ones were filled with comfort.

Since the above meeting I have baptized five persons. Next week I am to go to Albany, Pleasant River, and Brookfield (new settlements on Liverpool road) to baptize a number there, and then return to the same delightful work here. A number are now waiting for opportunity. Amongst them is old Mr. and Mrs. Fellows. They are dear lovers of Jesus. Brother Merrill's seven sermons, have been useful in removing some of his objections.

About two months past the Lord visited three families that live in our neighbourhood. At one meeting, we have reason to hope that four young persons, and several who had long been in captivity, were brought into glorious liberty. They all, as yet, give the clearest evidence, that the work is of the right kind. It is believed that there were others at the same time, who received a principle of life, but who as yet are sorrowing for want of evidence to themselves.

When Mr. Manning of Cornwallis, and Mr. Harding of Horton went from the association to their own people, they evidently went in the strength of the Lord. I have since heard that there is great alteration in those towns. Mr. Harding baptized two the first Lord's day after he returned, and nine the next.

I wrote you, Sir, some time ago, that I wished to become a subscriber for 12 copies of the Massachusetts Baptist Missionary Magazine; please to inform me how I must proceed in the business. I must not add, &c.

I am, Rev. and dear Sir, yours with great esteem,

THOMAS H. CHIPMAN.



Extract of a Letter from Rev. Mr. Ring, to the Chairman of the Society, dated Sedgwick, July 16, 1807.

Reverend and dear Sir,

YOU know the disadvantages, under which I labour, in communicating my mind on paper; having to employ the hand of another. The inconvenience of my journeying from place to place is also considerable; yet, during twelve weeks in which I have been in the service of the society, I have travelled about seven hundred miles. I have discoursed publicly sixty seven times, baptized seven, and administered the Lord's supper once.

The people have, in all places, received me kindly, and in many instances have manifested a grateful sense of the kind thoughts of their unknown benefactors, in sending them the in-

valuable blessing of a preached gospel. They have also manifested an affectionate desire, that I should visit them again.

In several places, where I have travelled, there have been some special tokens of the divine presence. In the town of Hope, I baptized two persons; some of the circumstances seem deserving of notice. The man, if not his wife also, was Methodistical in his sentiments, and a Free-willer, as to his notions of communion. Previous to the administration of the ordinance, I desired him to read me, (as I was blind) the 9th of Romans, and some other passages. After a little conversation, the man and his wife were both convinced, and with visible joy renounced those erroneous opinions, which had fettered their minds for years.

Whilst discoursing at Gouldsbrough, a man, who had for five years been, more or less, bowed down under a sense of his native ruined state, was hopefully made free by the truth. Another circumstance, which may not be altogether uninteresting, I will just mention; a Mr. O——, an unbaptized missionary, from some motive or other, detained me the last autumn, for several hours, at Union river, and it so turned out, that the detention prevented me from my purpose of crossing Sullivan Ferry that afternoon. When I found that I could not obtain my purpose, I consented to stop and preach to a few scattering people, if any way should present for their being collected. I soon found that it was of the Lord, that I had been disappointed. For when the people had heard once, they wished to hear again, and four persons from fifteen to fifty one years of age, who had been brought to acknowledge the truth, some time before, were sensibly quickened, and, after gaining satisfaction, I baptized them.

At Machias the word appeared to me to go from my heart, and it is my hope that it reached the hearts of some of my hearers.

I have experienced many solemn and comfortable seasons; but as I have just come to this place, and must go directly back this afternoon, I can mention but little to you with ink and paper. Hope to meet you soon.

One thing more I wish to mention, it is this: Should your society think it for Zion's interest to employ me again, I shall, if the Lord will, be at their service and his, or at their disposal in the Lord's service.

I preached a few sermons at Penobscot, and a precious door appeared to be opening, but I thought myself not at liberty to tarry, though Mr. Powers was dismissed. Brother Merrill tells me, that he should have been glad, had I continued for some time at the last mentioned place, and that he would have been answerable for the society's approbation. His judgment is, that where there are promising appearances, there the gospel fishermen should either lay too, or cast over their light anchor. He also considers the probability to be, that Zion's interest would be advanced by my spending a few weeks in the county of Hancock,

should the society see fit to appoint me another tour. It would be pleasing to brother M. should the society give me a mission for three, or six months, and allow me to be wheresoever the common cause should appear to demand.

The next Lord's day, which is the last of my mission, I expect to spend at Belfast.

Whilst I have been in the service of the society, I hope I have not lost sight of the great object of my appointment; but have endeavoured, according to my best ability, to preach Christ, and him crucified. After all, the blessing rests with God.

The Efficacy of divine Grace displayed in the Conversion of an old Infidel.

THE maladies of the soul gather strength with time. Every day they become more obstinate and malignant. But the remedy, the precious blood of Christ, is infallible; and, in various instances, we have seen the efficacy of that remedy glorified on the very verge of eternity. There is no case beyond its reach; it is adequate to the salvation of man in the most desperate of all possible conditions. The brief history of Alcimius affords an affecting confirmation of this truth. He was well known in the place where he resided; but was known only as an object of pity and detestation. He had now passed the bounds of threescore years and ten, and was rapidly descending to the grave, an infidel of the highest order;—an infidel struggling for the miserable consolations of atheism. Although become utterly incapable of enjoying the world, and just going to leave it forever, he clung to it with undiminished solicitude, and, with an exultation too evidently feigned to deceive, declared his disbelief of future retribution. The blasphemous epithets he applied to the character and work of the Saviour, and the unbounded contempt in which he held his disciples, most strikingly exemplified the wretchedness of man grown grey under the hardening influences of sin.

In all his conversations he betrayed the most complete subjection to the basest passions of our fallen nature; and affected to laugh away the feeble remains of life, till forced to think he was actually dying. In that critical and awful moment a religious neighbour, who knew his character, obtained permission to see him: when, taking the old dying infidel by the hand, he abruptly proposed the following questions to him:—
“Are you still sure there is no God? Are you now as fully

satisfied, as you have often professed to be, that there is indeed no hell? that there is no heaven? Will you now tell me that there is no such thing as sin in the world? and that the blood of Christ is of no more account than the blood of any common animal?" Here a long and solemn pause ensued, which Alcimus himself at last interrupted by exclaiming, "Oh! what folly! what madness!"

The visiter was at a loss to know whether these terms were intended to characterize the Christian or the deist; till one of the ignorant attendants whisperingly said, 'Poor man, his mind has been wandering in this way most of the night; and but a little while before you came in, he was talking to himself, and saying, "All is wrong! I see it will not do! Almost eighty years gone, and not to be recalled! Millions to come, not to be endured!" and many other such things just as foolish.' Upon this the good man resumed and said, 'But yet there is mercy,—yet there is hope.' "Ah!" rejoined Alcimus, "but I am too guilty! and it is now too late! Last night, for the first time, I felt the horrors of my situation; and now I see there are only a few moments between me and the infinite torments I have made the subject of ridicule. Wretched man! I have lived the life of a beast, and go to meet the final doom of a sinner justly abandoned of God!"

Under these affecting circumstances his compassionate neighbour, an "interpreter, one of a thousand," earnestly directed his attention to the gospel of Jesus, as an all sufficient and immutable ground of hope to the chief of perishing sinners. "Here, Alcimus," said he, "the justifying righteousness of God our Saviour is brought nigh to the guilty; and here you will find that, in the work of salvation, nothing can be impossible with him. He has power to forgive,—unconditionally to forgive all manner of sins and blasphemies unto men, even in the last period of life. Believe then on him, and "thou shalt not perish, but have everlasting life." Look from the borders of the pit to his recovering grace;—and this day, if he call thee from earth, thou shalt be with him in paradise."

The prescribed bounds of this essay forbid a more minute detail of particulars. We will only further observe, that the word of truth came with such efficacy to the mind of Alcimus, that when his friend came to visit him next morning, he was joyfully surprised by a complete revolution in his sentiments and language. "Yes," said he, "the Son of Man hath power to forgive all manner of sins and blasphemies unconditionally. This is the report of the gospel; this is the faithful saying that is worthy of all acceptation; and here I will rest." In the evening of this day he died, repeating the prayer of the publican, with an addition that proved the depth of his humility, "God be merciful to me, the *greatest* of sinners."

[*Ev. Mag.*

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A brief Sketch of the late Revival of Religion in Lyme, (Con.) contained in a Letter from the Rev. Jason Lee, to the Editor, dated Lyme, July 17, 1807.

Dearly Beloved in the Lord,

I FREELY devote a few moments to inform you, that by the blessing of our dear Lord, I and my family are well, although since our last interview the Lord has come near to me by his chastising hand, and removed my youngest son to his long home.

Think, dear brother, what were the feelings of my heart in my advanced years, but one son living, and he more than two hundred miles from me. O Lord, thy will be done. Grant, I beseech thee, that I may fill up my days with usefulness, and live to thy praise and glory.

But I have cause to sing of mercy in the midst of judgment : For it hath pleased the Lord once more to visit the people of my charge with his holy and blessed Spirit. In March and April, 1806, the saints appeared to be greatly engaged, encouraging one another in the Lord, viewing the fields white, already to harvest.

At our annual Fast the Lord was with us of a truth. We were made to sit together in a heavenly place ; saints rejoiced, while sinners trembled ; and prodigals, that had been feeding on husks, remembered their Father's house. I was at this time called upon to attend the ordinance of baptism, almost every Lord's day, and frequently on week days after preaching lectures. It has often engaged my heart, and given me an holy boldness in the Lord, to look round on our galleries and see numbers of our dear young people in tears under a sense of divine wrath, and the just displeasure of a holy God. Often after preaching twice, and attending on the ordinances, I met again with the people, and spent the evening in conference.

On the first of June, we began our church meeting at 10 o'clock, and after renewing our covenant, one with another, we proceeded to hear the relation of candidates, till the shades of night bid us retire. The next morning we met again and continued to hear others until noon ; and then repaired to our Jordan again, to wait on the bride of Jesus. Twenty at this time followed the footsteps of the meek and lowly Saviour, down into his watery grave, and were buried with him by baptism ; having answered a good conscience, they returned rejoicing in God their Saviour ; while a large and solemn assembly stood on the shore, witnessing this interesting scene. Among the baptized were some of all ages, but the principal part were young people from 15 to 20 years of age ; some however were 30, and one 53. My heart rejoiced with fear and trembling, which caused me to cry in my soul, "O Lord take care of these dear sheep, and carry these precious lambs in thy bosom." The work continued to increase

and spread into different societies. When riding to meet my brethren, and while preaching and praying, my heart would often cry, "O Lord, spread thy work far and wide; not only over this American continent, but let Europe, Asia, and Africa hear the voice of the Son of God."

On the first of July, five young men came forward, and with great solemnity related what God had done for their souls. On the Lord's day following we repaired to the water; and, while attempting to pray, my heart was much enlarged with desires, that they might plead the cause of Jesus, and live lives devoted to his glory. This was a blessed season. We now had a number of prayer meetings, on account of the great drought, which was very severe. On the 15th of July we met at nine, and spent the day in prayer, when six of our young brethren came forward and prayed in public. This was a very solemn, blessed season. Truly we have a prayer hearing, and a prayer answering God. Often the blessed presence of the great Jehovah seemed to attend us in these meetings. On these occasions we were ready to say, Lord, when shall we meet to part no more? The whole number added to our church is rising of one hundred.

The Lord grant that thousands may be added to the family of the faithful. Beloved brother, it is but a faint description that I have given you; could we converse together, I might tell you more of the wonders of our God. But, without enlarging further, I must close, subscribing myself your unworthy brother in the Lord,

JASON LEE.

Obituary.

Memoir of Mr. S. C. containing a brief Account of his religious Experience and dying Exercises.

DURING the late glorious revival of religion in Boston, this amiable youth was brought to embrace the precious Saviour. He was baptized by the late excellent Dr. Stillman, and admitted a member of the church under his pastoral care. This good profession he was careful to adorn during the short period allotted him in the church militant. On the morning of the day his beloved pastor was to be interred, he was preparing to attend the funeral, but found himself too indisposed to continue abroad. After a few days confinement, his case was thought to be dangerous. The Rev. pastor of a neighbouring church was called to visit him. The writer of this memoir had from him the following account. "When I entered his chamber (said he) I found him very low; and was informed by his friends that it was apprehended that a mortification had taken place, as the most powerful medicines appeared to have no effect. After a few minutes conversation, in which he manifested a calm, resigned frame of

mind, peculiar to those renewed by grace, he at length put this plain question to me, 'Sir, what do you think of me?' At the moment not knowing the nature of his complaints, I replied, that I thought his disorder was approaching to a crisis, or that he was near to dissolution. No sooner did the sentence drop from my lips, than a smile of the most ineffable sweetness brightened his dying countenance; and clasping his hands he exclaimed, with a rapture which defies description, 'O blessed be God! I should rejoice if it were his will to take me this moment!' This extacy continued while I was with him. At the request of his weeping friends, I attempted to pray; but I know not that I was ever more overcome in my feelings than on this occasion. I found the utmost difficulty in suppressing the tender sensations of my heart, so as to articulate intelligibly. I thought I perceived more clearly than ever the apostle's meaning, when he says, "We are more than conquerors through him who has loved us." I consider this interview, as one of the most impressive and profitable, which has occurred since my acquaintance with the Christian character. I visited him once after; he appeared to possess the same happy frame of mind."

He lived two days after receiving the intimation, that his departure was at hand; during which time, his patience in suffering, his earnestness in exhorting all around him to flee from the wrath to come, and his unshaken confidence in the mercy and faithfulness of his adorable Saviour, exhibited a scene both comforting and astonishing to those around him.

On Tuesday night, March 24, a brother of the church watched with him, who gave the following account. "I found him so feeble, that I could not converse much with him. My directions were to administer medicine often; which I continued to do until about midnight, when, with the assistance of others present, at his request, he was placed in his easy chair. In a few moments I perceived him to be struggling, as if in the agonies of death. After speaking two or three times to him and receiving no answer, we put him upon the bed, when his faithful female friend* exclaimed, He is dead! The family was instantly called in. He remained near half an hour apparently dead, when stretching himself he gave a long groan, opened his eyes, and, clasping his hands together, cried out, 'O brother! What have I seen! What have I seen! I have seen another world! I have seen the destruction of the wicked! the destruction of the wicked!' His strength failed, and he paused for a few minutes. I said to him, Brother C——, you are not afraid of going to that place? He replied, 'O no; I think I am not in the least.' He then repeated again, 'I have seen the destruction of the wicked;' and added, 'I have seen the joys of the heavenly world; I have seen my blessed Jesus! O (continued he) I cannot express to you what I have seen! Tongue cannot express what things I have seen! they are unutterable.' His strength again failed. I said

* His intended partner.

to him, I wish you had strength to tell me what you have seen and heard; adding, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." He answered by repeating the following lines:

"O the delights, the heavenly joys,
The glories of the place
Where Jesus sheds the brightest beams
Of his o'erflowing grace."

After a short pause, he turned, and looking upon his weeping female friend, he said, 'O Betsey, I have been in another world. I have seen the destruction of the wicked, and the joys of the heavenly state; I have also seen my blessed Jesus.' After taking a little drink he repeated the same words again exactly in the same order.

As he grew weaker fast, he seemed inclined to sleep, and to appearance to have nearly lost the sensations of life. Again, reviving a little, he cried out, "O my blessed Jesus! my blessed Jesus! I long to see thee; come quickly—come, Lord Jesus, come quickly! Why do thy chariot wheels tarry so long?" At another time he said, "Is this dying? Cease, fond nature, cease thy strife, and let me languish into life." Soon after he said, 'I am afraid I shall not see my blessed Jesus to night.' When I repeated to him these lines,

Millions of years my wonderings eyes
Shall o'er thy beauties rove.

To which he immediately responded, "And endless ages I'll adore;" here he faltered, and I added, The wonders of thy love. He said, 'Brother, you have not repeated the line right: it is, The glories of thy love.' I was inexpressibly happy to find that he retained his reason and his recollection so perfectly, as to correct me in the alteration of a single word, and a word too, which indicated his exalted views of the Redeemer. He continued in this wonderful frame of mind, saying at short intervals, "Come, Lord Jesus, come quickly," until about 2 o'clock, when he calmly fell asleep in Jesus.



Extract of a Letter from the Rev. Dr. Rogers to his Friend in Boston, dated Philadelphia, May 2, 1807.

"LAST Lord's day arrived here a vessel from Calcutta, in which came passengers, Mrs. Biss and her four children. Mr. Biss was one of the four missionaries, who some time ago sailed from New York for Serampore. On account of his ill health, (a liver complaint) he had to leave his brethren, as he hoped only for a season. The ship sailed the 5th of January, and in about a month afterwards, he paid the great debt of nature, and his remains were committed to the deep. Lodgings have been provid-

ed for the widow and children in a comfortable and religious family by our church. It is expected the society (Baptist Missionary Society in England) will direct her return to them; though she wishes herself to return to Serampore." For a more particular account of Mr. Biss, the reader is referred to No. 2 of this Magazine, p. 62, 63.

The death of this amiable man must be an affecting loss to his missionary brethren, as well as to his family. St. Paul with much sympathy noticed the ill health of Epaphroditus: that *for the work sake he was nigh to death*. Our deceased brother, for the *work sake*, exposed his health in a climate unfriendly to northern constitutions, and has actually been removed by a complaint, which often proves fatal to Europeans in India. With the bereaved widow we most tenderly sympathize, and wish her the guidance and support of him, who has mercifully condescended to style himself not only *the widow's God and Judge, but a father to the fatherless in his holy habitation*.

Adieu, my friend, thy toils and pains are o'er,
Tho' laid to rest, far from thy native shore;
Soft be thy slumbers in thy watery bed,
Till Christ shall bid the sea give up its dead.

EDITOR.

To the Editor of the Baptist Magazine.

SIR,

As it is peculiarly pleasing and encouraging to the people of God, to see his gracious promises accomplished in supporting his people, in making them joyful in death, and in dissipating the fears of the grave by the hopes of glory, I take the liberty to transcribe and send you the following account of the happy death of an amiable young man. Should you judge it to be interesting, and calculated to animate the travellers to Zion, you are at liberty to publish it.

E.

Memoir of Marcus D'Forest, late Student in Union College, communicated in a Letter from his Father, to a Friend in Eastport, (Dist. Me.) dated Ballston, Nov. 1805.

Dear Sir,

THROUGH the great goodness and kindness of the blessed God, to our unspeakable joy, on the 3d day of August last, my son Marcus arrived at our house. We had the high privilege of administering every thing in our power to his comfort, and mingling our sorrows, our joys and our prayers, until the first day of November, when he took us all individually by the hand, addressing us in the most solemn manner, and after invoking for us the heavenly benediction, he affectionately bade us farewell; and then, with a joyful assurance, commended his spirit into the hands of the Lord Jesus.

Presuming, however, that a more circumstantial narrative of his faith and hope in the dear Redeemer will be pleasing to you, and all the children of God at Eastport, with whom he was acquainted, and more particularly in obedience to his request, I shall give a brief account of the manner in which he closed the scene of life.

I daily conversed with him on the subject of religion. The substance of his replies was, that all his hopes were founded on the grace of God. For the first part of the time, after his return, he said but little ; appeared to be solemn and thoughtful. Shortly after his confinement to the bed, in reply to some observations made to him, he with much solemnity replied, that his friends had spoken in flattering terms to him, as though they thought he possessed what is called an amiable disposition ; and farther said, he thought he had always taken pleasure in doing acts of benevolence to his fellow creatures ; but feared that was to be his only portion : for God appeared to be holy, and at a distance, and himself a great sinner ; and were God forever to cast him off, he would be just and righteous in so doing. But should that be the case, he hoped, he said, he should be enabled to praise him. This conversation was in the morning, and gave his parents great concern.

After this, he had a long respite from coughing, lay quiet, and appeared to be asleep. Being asked by his father in the afternoon if he had been asleep, he said he had not ; but had been favoured with a precious season. It appeared that God had been near to him. This discourse was about two months before his death. He appeared to watch with a cautious jealousy over himself, and frequently would complain of his want of more repentance, more humility, faith and love, which, however, appeared constantly to increase.

Speaking one day of the great things of God's kingdom, he said, they were constantly expanding, and unfolding new beauties and glories to the view of his mind. At another time he remarked, that nothing but the view he had of Christ, patiently suffering such a load of woes for the salvation of sinners, could have enabled him to have borne his distresses with patience. " It appears to me, my dear father, (said he) that I have always loved you and my mother, my brothers and my sister ; do you not judge from my conduct through life, that I have ?" which was assented to by his father. He then replied, " Notwithstanding this, I long to leave you all, and go to God." A Christian friend observed to him one day in conversation, " Your prospects in times past have been extremely flattering, and you bade fair to have moved in some of the highest stations in life, and share largely in the honours of your country ; but they now seem to be vanishing." He answered, he desired to bless God, that he had dealt with him just as he had done. At another time he said, " Last night, as I was earnestly praying to God for a clearer view of his light and love, it appeared to me that God answered

my prayer ; I thought I saw the glory of the heavenly world open to the view of my mind, and the saints and angels ranging themselves just below the throne of God, preparing themselves to praise him, tuning their harps." Holding his father by the hand, he said, " Well, dear father, I hope we shall have a joyful parting." Some weeks before his death, some young females of his acquaintance came to see him. He addressed them with great animation, and in language the most moving and pathetic, entreated them to embrace the blessed Saviour, whom he said he was not afraid nor ashamed to recommend to them. " He will be a present help (said he) in time of trouble, when every other aid shall fail you ; then how blessed will it be to have him for your friend and supporter." The same day he conversed with a kind of heavenly fervour to old and young ; and so affecting and solemn was this scene, that in a large room full of people, perhaps there was not a cheek that was not wet with tears. He said, " The honours, the riches and pleasures of this world, what are they, but smoke and vapour ? The time of our continuance in this world is but a small point in our existence ; the world itself but a mere cypher, that will pass away like a vision of the night." He spoke with such a heavenly ardour, and such a glow of love sat on his countenance, that I concluded it was some of the last efforts of dissolving nature : but he lived three weeks after, and said many things, which the narrow limits of a letter forbid me to relate.

In the evening his strength failed to that degree, that he could not throw off the phlegm in his throat, which produced great strangling and agony. I suppose he was struck with death about 11 o'clock at night ; and as death approached, his faith strengthened, and his hopes brightened. When his agonies came on, I could not but yield to the feelings of nature. He desired me to lie by him ; I accordingly leaned on the pillow. He took my hand, and said, " My dear father, I thought you were firm and unshaken ; you have told me frequently that you could give me up to God ; you must arm yourself against this weakness ; if you give way to mourning, what will my poor mother do ? No, you must strengthen and support her. You must not mourn for me, for I desire to thank and bless God, that he is going to take me from this sinful world into his glory." He held my hand, his face being in a deep sweat, his temples beating, the phlegm rattling in his throat, and he strangling and choaking in the greatest distress, said, with composure, " if this is death, it is not so bad as I expected ; it is nothing to what our blessed Saviour endured ; he sweat blood, and then expired on the cross." He expressed the strongest confidence in the permanency and immutability of God's promises, that they were such, as that there could be no possibility of a failure. Our *being*, he said, commenced in this world, and our continuance in it could be of no other use, but to make preparation to enter upon a fixed and eternal state of existence beyond the grave.

In the morning he inquired how his mother did ; pressed and kissed her hand, and said it gave him joy to see her so composed. He took the family by the hand, and laid them under the strongest injunctions to strive to live a life of godliness. While conversing with his eldest brother, he extended his skeleton of an arm, turned his face alternately, and said, " Now, my dear brother, take a view of death." He gave him a brief sketch of man's creation and innocence, his fall and restoration, and warned him to shun the abominable doctrine of infidelity. In the afternoon he appeared to be fast going. He requested me, as I sat by him through the day, to let him know when I thought him dying. About half past 4 o'clock he told me he thought soul and body were parting. I observed, that I believed he was going. He then took his leave of us in the most affectionate manner. He again kissed his mother's hand, then gently drew her face to his, and kissed her cheek. After he had gone through with his individual friends, he said to a room full, " Farewel, all my dear friends." Then with his eyes extended to heaven, and gracefully waving his hands, he said, " Farewel to the whole Israel of God. Lord Jesus, receive my spirit." A general and loud crying ensued, and although his eyes appeared to be glossed over with death, he forced out these words : " Don't mourn for me, but for your sins. Lord, receive my spirit ;" and expired.

Precious in the sight of the Lord is the death of his saints ; therefore say ye to the fearful heart, Be strong, fear not, for behold God will come with a recompense, he will come and save you.

Character of Mrs. Elizabeth Devens, wife of Richard Devens, Esq. who died at Charlestown, (Mass.) Aug. 5. 1807. Aged 80.

MRS. DEVENS was a Christian of distinguished piety. She exhibited evidence in her devotional and exemplary life, that she knew from her own experience the blessedness of those, who are chosen of God, and whom he causeth to approach him. She knew what it was to draw near to God, and to hold communion with him. She possessed in a happy degree the knowledge and love implied in this duty ; and few Christians have oftener felt themselves in his immediate presence, or performed all their duties with more sincere views to promote the glory of God. Entire conformity to the divine character, and submission to his will, were her constant aim and study. She was desirous " to have no will of her own," but to have God all in all. Her life for a long period

before her decease, was a life of self-denial and suffering. The Christian virtues, which distinguished and adorned her character, were of course those, which flourish best in retirement and affliction ; patience, resignation, meekness and devotion. In the exercise of these virtues, those who were conversant with her, can witness, how often, and with what delight, she approached her God ; with what humble submission, and thankfulness for intermingled mercies, she endured her confinement and bodily infirmities ; how deep was her sense of unworthiness ; how tender her affection for ; and how firm her confidence in her Saviour, on whose merits alone she depended for pardon and salvation. Weaned from this world, her conversation was about heavenly things.

on which were placed her supreme affections. In her last sickness, which brought her enfeebled body to the grave, her faith was lively and unwavering; her hope was raised, even to assurance; her comforts were strong; no temptations were permitted to assail her; no doubts or fears perplexed or alarmed her. With a smile she yielded her soul into the arms of her Saviour, and in him she fell asleep. In her life, under her sufferings, and in her

death, were exhibited the precious fruits of the doctrines of grace, which she had cordially embraced, as the truth of God. In reference to her, it may be truly said, "Blessed are the dead who die in the Lord, that they may rest from their labours, and their works do follow them."

A short time before her death, she repeated the following lines, which were penned, as she uttered them:

"Cold death my heart invades, and I must die;
O Christ, my everlasting life, draw nigh!
Why quiver'st thou, my soul, within my breast?
Thy angel's come to take thee to thy rest.
Quit cheerfully this tottering house of clay,
God will rebuild it at th' appointed day.
I know thy *sins*, but let not them be urg'd;
All those have with the blood of Christ been purg'd.
Is death affrightning? True; but yet withal,
Remember Christ, through death, to life doth call:
He'll triumph over Satan, sin, and death,
Therefore with joy resign thy dying breath."

In contemplating the death of such a Christian, who will not exclaim; "Let *me* die the death of the righteous, and let *my* last end be like theirs?" Such Christians, in their death, leave solid ground for comfort to their surviving relatives. They afford important instruction to

all the living. Their language is, If ye would die as we have died, live near to God, (and know from your own experience, as we have known, the blessedness of that man, whom the Lord chooseth, and causeth to approach unto him. [Pan.

DIED, on Tuesday, the 10th of February last, Mrs. Sarah Marsh, wife of Col. Joseph Marsh, of Southwark, Philadelphia, in the 68th year of her age. Her remains were interred on the Thursday following in the Baptist cemetery, attended by a numerous concourse of relatives, friends and citizens.

She was an early professor of the Christian religion; her correct views of which, with her truly evangelical experience, and pious life, must afford to her bereaved connexions that consolation, which those are strangers to, who are unacquainted with the Gospel of Salvation.

"Blessed are the dead, who die in the Lord."

INSTALLATION.

ON Wednesday, Aug. 19, the Rev. Jos. Clay, late of Georgia, was installed to the pastoral office of the First Baptist Church and Society in Boston. The introductory prayer was offered to the throne of grace by the Rev. Mr. Nelson; an appropriate

sermon was preached by the Rev. Mr. Clay; the charge was given by the Rev. Mr. Grafton; the fellowship of the churches was presented by the Rev. Dr. Baldwin, and the concluding prayer by the Rev. Mr. Collier.

DEDICATION.

ON Wednesday, Aug. 5, the Third Baptist Meeting House in Boston, an elegant and commodious edifice, was set apart for the worship of the Supreme Being.